

11-3-1913

Evangelical Visitor- November 3, 1913. Vol. XXVII. No. 22.

George Detwiler

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Evangelist

J. A. Keefer Oct 1913
R R No 2

The Earth Shall
Be Full of the
Knowledge of the
—: Lord; —
as the
Waters Cover
the Sea. —
Isa. XI, 9.

Some trust in
Chariots, and some
in horses; but we
will remember
the name of the
—: Lord; —
our
—: God. —
Psa. 20. 7.

Visitor.

GRANTHAM, PA.

NOVEMBER 3, 1913.

Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVII.

GRANTHAM, PA., MONDAY, NOVEMBER 3, 1913.

No. 22.

TABLE OF CONTENTS.

EDITORIAL:—

Notes and Special Mention,..... 2

POETRY:—

Christ Within, 1
Trust in God, 1

CONTRIBUTED:—

Who were Ruth and Esther and what were
their Decisions *Lottie Zarger*5
Holy Voices, *W. R. Smith*6

SELECTED:—

Denial of Self..... 19
Continuance in Prayer,24
The Way to Heaven, 26
Levity and Religious Work,27
Christian Sanity, 29
God's Keeping Power,30
The Sunday Newspaper, 30
Dr. Crafts on the Graded Lesson, 30
The Man Who could not let Go, 31
A Sabbath-Keeping President, 31
The Old-time Religion, 32

NEWS of CHURCH ACTIVITY, ETC., 8

OBITUARY ETC., 20

CHRIST WITHIN.

The Master came into my heart as Self went
out at the door.

"O enter, dear heavenly Guest," I cried, "and
leave me never more!"

The place was dusty and foul and dank, but
sunshine entered in

As His presence cleansed and sweetened, and
banished the smirch of sin.

And so all day it is Christ within— I am no
more mine own;

My heart is a grave no longer since He rolled
away the stone;

He speaks thru my lips, and they utter what
He would have me say:

He uses my hands for His service sweet in
His own blessed way.

My feet He sends on His errands, and they
never weary grow

Because of His strong upholding—the dear
Christ who loves me so;

The fretting troubles of every day that used
to vex and sting

Have vanished like troubling night-dreams
in the presence of the King!

The homely work of the household; the end-
less tasks of the day,

Are lightened and glory-illuminated because He
leads the way:

The food I place on the table is a sacrament
divine.

Because He hath touched and blessed it thru
these poor, weak hands of mine.

And so it is Christ forever! the Christ for-
ever and aye!

His life overflowing within me, whether I
live or die;

His for the daily service, wherever He send-
eth me,

And His for the joy eternal, and the final
victory.

—*Sophie Bronson Tittedington in S. S. Times.*

TRUST IN GOD.

Courage, brother: do not stumble,
Tho thy path is dark as night;
There's a star to guide the humble;
Trust in God and do the right.

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, never weary,
Trust in God and do the right.

Perish policy and cunning,
Perish all that fears the light;
Whether loosing, whether winning,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding—
Trust in God and do the right.

—*Selected by Omar Worman.*
Souderton, Pa.

Obedience is the price of spiritual
knowledge.—*Selected.*

Evangelical Visitor. A Bi-Weekly

Religious Journal

For the exposition of true, practical piety and devoted to the spread of EVANGELICAL truths and the Unity of the church.

Published in the interests of the
Brethren in Christ Church
of
U. S. A. Canada and Foreign Countries,
At **Grantham, Pa.**
Printed by the GRANTHAM PRINTING CO.

EDITOR GEO. DETWILER.

SUBSCRIPTION.

PER YEAR,\$1.00
SIX MONTHS, 50 cts
TO FOREIGN COUNTRIES, \$1.25 A YEAR.
(SAMPLE COPIES FREE.)

*Remittances should be made by P. O.
Money order, or Bank drafts.*

Entered as Second-Class Matter
December 20, 1912, at the post office
at Grantham, Pennsylvania, under the
Act of March 3, 1879.

Office Manager,
GEORGE DETWILER.

ASSOCIATES:

ELDER W. O. BAKER, . . . Louisville, Ohio.
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The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

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Address the editor, 1216 Walnut St., Harrisburg, Pa.

EDITORIAL.

BENEFICIARY FUND NOTICE.

The Beneficiary, or Poor, Board thru its chairman, Bro. Warren Dohner, West Milton, Ohio, calls attention to Art. 27, Sec. 6, page 53 Conference minutes for 1913, and notifies all who are under necessity of applying for relief, to secure blank vouchers to fill out when making such application. The blanks can be obtained from any member of that Board.

The opinion largely prevailing among present day teachers as regards the moral conditions which obtain in these days is that the world is rapidly becoming better, that man is growing towards perfection quite rapidly and it won't be long and the Golden Age will be ushered in. Any one who does not accept this view is set down as a pessimist. It seems, however, that some are commencing to doubt whether this flattering outlook is true after all. Some are reaching the conclusion that the present man is after all not so far removed from the brute as has been claimed.

Paul writes to Timothy that "Evil men and imposters ever wax worse and worse," and, as Dr. Morgan says, "With the increase of light and intelligence on the one hand, there is also a marked increase in the subtlety and speciousness of the methods of falsehood and heresy." One writer is questioning whether the doctrine of human perfection is not being pressed harder than the facts warrant, and whether we are not shutting our eyes too much to the fact that sin holds a firm place in the hearts of men and bursts out whenever there is a little loosening of restraints. Admitting that the world is better than formerly he however is conscious of the fact that it

takes very little to turn men into beasts. "A single incident sometimes shows that whole communities sympathize with evil. Men respected as citizens and leaders in society, accept bribes, lead double lives, are cruel at heart and love an excuse to let their passions loose." Attention is called to the recent war in the Near East in which five nations were engaged, where men who, until the war broke out, regularly attended Christian churches, committed such atrocities as the worst ages of barbarism never knew, and delighted in the fiendish business—setting cities on fire, shooting at fleeing women with babies in their arms and betting on the shots, filling wells up with babies and putting stones over the top, cutting babies up before their mothers, burning women up before their husbands, cutting off noses, fingers, ears, lips, gouging out eyes and letting the victims go; holding up food on spears to tantalize men and women in cities where they were starving. "These facts with others near at home which show how exemplary communities will show sympathy with crime rather than with law as is in evidence in the case of that noted criminal, Harry Thaw, show that in spite of all our growth in Christian character we are still dangerously near the primitive man. This writer comes to the conclusion that our age needs a "universal and poignant gospel of man's sinfulness and his inability to escape it except by divine help." A great awakening on the lines indicated here is greatly needed, and when men once seek for the truth, earnestly and sincerely, they will find that there is only one way of making men better which is to regenerate them thru the Gospel of Christ which is the power that saves men who believe that Gospel. They will also learn that the war business is entirely outside of the

Christ principle, that it is always cruel, and can never be defended on the principles of the Gospel of Him who is the Prince of Peace, and who said, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight."

We are anxious that all subscription renewals, whether now due, or expiring at the end of the year, be sent in early. To encourage our friends to do so we hold out special inducements. Our Scripture Text Wall Calendar for 1914 is ready and the price is 25 cents singly. We have concluded to offer to all subscribers new or old the VISITOR for a year, our calendar, and one motto entitled, "Rules for Today," for \$1.35. The price of the motto is 25 cents. We also offer a Self-filling Fountain Pen, price \$1.50 for \$1.10 to all who are in need of one. We have used this pen for more than a year and it has given satisfaction. All new subscriptions will be credited to Jan. 1915, from now on. Will send back numbers of October as long as the supply lasts. Those who are not ready to renew early can secure the Calendar and motto by dropping us a card, thus getting them to them early. We would be glad for a thousand orders by December 1. Calendars in quantities, 5 for \$1.00; 12 for \$2.25.

On Nov. 16, a series of meetings is announced to begin at the Conoy M. H. Lancaster Co., Pa. Eld. J. L. Heisey of Washingtonboro, has consented to minister in the word in these meetings. May God receive all the glory.

The *Abilene Reflector* of Oct. 23, had the program of the Ministerial Meeting to be held at that place, Oct. 31, in connection with the love feast on Nov. 1, 2.

Among the names we noticed that of Bish. S. R. Smith, of Grantham, Pa., whose subject was "Distinguish between sentiment and sensationalism in religion, especially revivals." This would indicate that Bro. & Sr. Smith are on their homeward way from California where they went in September, being present at San Francisco when the India missionaries, H. L. Smith and wife and Sr. Effie Rohrer, sailed from that port.

The Publishers of our Sunday School supplies are issuing a new Catalog of books and Bibles. Any of our readers who will write to us can have one of these catalogs free. The prices quoted by this firm are very low. We are offering Pelcubet's Select Notes on the International Sunday School Lessons for 1914 for \$1.00. This is the fortieth volume of this great commentary. Order early.

We are sure our letters in this issue from the missionaries will be welcom reading for our friends, as also the reports of the special meetings at the Beth-el M. H. near Detroit, Kan. It is truly encouraging when such good results are reached. God grant that His Spirit may work mightily among the people in all the special meetings that are in prospect in the different districts of the Brotherhood. May He equip His instruments with all necessary grace and wisdom as they may need, so that a great ingathering may result.

General Conference of 1913 decided that Pennsylvania should have the Conference of 1914, but its location was left undecided. The announcement of its location was to be made in the first issue of the VISITOR in November. We have not received this notice from the proper official board as yet, and as it

is likely an over sight we venture to make the announcement. At a meeting held at Harrisburg, in September it was decided that FAIRLAND, near Lebanon, in the Dauphin and Lebanon dist., be the place where Conference will convene next year.

EDITORIAL.

Bishop Samuel Baker of Gormley, Ont., probably the oldest of the surviving bishops of the church, is reported as becoming more feeble as the time advances, but with his mind bright and intelligent. We are not able to say definitely as to Dr. W. O. Baker's age, bishop of Stork county dist., Ohio, but think he is not far behind bishop Baker as noted above. Both have seen long service and their influence on the church will be long felt. May God sustain them by His grace.

THE DEVIL AT THE BACK DOOR.

Do not toy with the devil; do not hobnob with him on the threshold. There are those, I am told, who come to the back door and knock, and the moment it is open they put in their foot, so that the servant can not close it again. And there the huckster talks, tells his lies or his truths, pleads his case and offers his wares, and when the busy maid would bid him go, and shut the door in his face, there is the foot. The devil works just so.

Be vigilant; do not open the door or the black foot will be there. And oh, what a tongue the enemy has! How seductive, how honeyed in tone, how musical! How he can drop into the minor key so dear to the heart in certain moods of softness and expectancy! But once let him get in, and who can turn the devil out?

—Joseph Parker.

CONTRIBUTIONS.

WHO WERE RUTH AND ESTHER AND WHAT WERE THEIR DECISIONS?

BY LOTTIE ZARGER.

In the unveiling of the plan of creation, men and women as they were moved by the power of God, so acted, and so responded, that slowly the veiled and clouded heavens of prophecy were clarified, and the glorious "Sun of Righteousness" was revealed in splendor and divine effulgence.

God, the great mover and inspirer since the beginning of time, having walked the highways of heaven, desiring to come to men thru Jesus His Son, saw it expedient to prepare upon earth also a highway.

Thus inspired truth has given us records of God's workings not only among men, but at times among chosen women. Several women in particular stand out pre-eminently as servants of the Most High God. Among these Ruth, the daughter-in-law of Naomi, and Esther the niece of Mordecai, are honored with separate sacred accounts in the books of their own name.

These two women were widely different in their direct bearing upon Hebrew history. They however stand side by side in their mission. But they are once more separate in the consciousness of their direct and indirect missions, also they both are types of their time and their relation to God thru the Hebrew religion.

Now, in the first place, Ruth being a Moabitess and daughter-in-law of Naomi a Hebrew woman, is given a place of prominence in Hebrew history, since she is the one who kept the house of her husband from becoming extinct. Altho at first a worshipper of strange gods, she turned to Naomi's God.

But Esther was unlike Ruth, since to her, in history, falls the distinction of being named queen of a great nation. Both Ruth and Esther were partly orphaned. Ruth thru the aid of her mother-in-law was raised to prominence by being married to Boaz. Esther knew little of the mother touch in her life, but under the fostering care of her uncle, a devout man of God, she was exalted to the highest place among women.

Appearing, at first diverse, their missions are similar when viewed from a broad standpoint. Both were moved by the fostering love of their dearest earthly protectors, to first follow and then obey.

Ruth loved Naomi and persisted in following her. Her mission was begun in this persistency in following when with an overflowing heart of love she gushed forth, "Whither thou goest I will go and where thou diest I will die; thy God shall be my God, and thy people my people." Her great heart of consuming love and devotion, is carried far above the frailty of earthly passions and soars into the infinite etherial of a *Great God love*.

Ruth counted the cost, and then deliberately determined to push straight forward in full submission to God's will. Can we not see this same mission spirit in Esther, when she voices the noble resolution, "I'll go unto the king, and if I perish, I perish?" In general then Ruth's mission was to surrender herself and her life for the purpose of caring for or preserving the life of the widowed Naomi, while that of Esther was to preserve the life of many mothers and a great people. Both are moved by the thought of love and duty, and both in surrendering themselves, have brought to themselves a double blessing and have aided in conferring upon mankind the title to Heavenly Royalty.

As stated before, they differed in their consciousness of their direct mission. To Ruth God's mission for her was probably unknown. God however used her conscious mission to further His direct purpose to her unconscious.

God's mission for Ruth was to perpetuate thru her the noble line of David from which Christ sprang. To do this He moved her heart and steadied her purpose so that she would accompany Naomi and by being married to Boaz, fulfill her mission.

But Esther was fully conscious of her mission, for it was definitely stated to her and she was expected to obey God's promptings. Like Ruth she also saved the line of David from extinction. Unlike Ruth, however, she had no definite secondary mission. Their missions were noble and they are among those who are numbered in the Holy Bible as noble characters. To us is borne the gentle spirit of loving submission and honest consecration of life.

Having resolved in their hearts to dare and do, the more pleasant allurements or the dearest bonds of the home land on the one hand, or the imperilment of royal favor or even life, on the other, found no room in their hearts. In the golden glow of religious prophecy their radiant lives cast a sacred shadow or type upon the eastern horizon of the great dawning of Christianity.

Esther is a Jewess, and as such typifies the Hebrew nation and its royalty. Esther was a common captive, but in rising to queenly prominence she proclaims the typical royalty of the Hebrew religion, and the Hebrew nation among nations. As a Jewess, and therefore one of the chosen race, she stands in typical favor, and for this reason is subject to the will of God. Hence for Esther, duty preceded affection and devotion. Her mission was direct.

Ruth, on the other hand, is a Gentile and as such God lays special claim of duty, but indirectly thru her affection. He works out His plan. Her love leads her to duty and her self-imposed duty becomes the means of fulfilling God's indirectly imposed mission.

She bespeaks then the principle underlying the Gentile dispensation. Even so today does God touch the human heart by evidence of His love and the true Christian fills His mission in life as a direct result of being moved into service thru love, and not primarily thru knowledge of a command. So ever shall love supercede duty.

Ruth and Esther associated as a common type represent the universality of the Godhead and Christhead, for they portray royalty and commonality in Christ and the law and the Gospel.

Duty and Love, and Justice and Mercy in God.

Finally: Ruth as a Gentile and Esther as a Jewess influencing the line of David and hence of Christ, typify the breadth of Christ's mission to men.

(Read at Young Peoples' Meeting, Grantham, Pa.....)

HOLY VOICES.

BY W. R. SMITH

Great are the mysteries of sleep, so deep and unfathomable that no human mind can truly comprehend them.

The body lies in a death-like state, with scarcely a sign of life, so softly is the breathing, and yet the mind, soul or spirit is never more active, passing among the old familiar scenes of our day life, and new and strange ones we have never beheld.

Does the spirit in our visions and dreams range where the mortal and eternal invisible meets? It would sometimes apparently seem so. I do not think that

the unseen world is so far away, as some would have us believe. Strange things exist very close to us, of which we know but little if anything.

Perhaps along the Jordan in our visions of the night, we may see the flash of an angel's wing, or hear words spoken to us as clear and distinctly as we ever heard addressed to us in our waking hours.

In ancient days, God and the angels, sometimes, in special cases, came to certain ones in the night vision to comfort with words of cheer and hope or warning. Jacob at Bethel said, "Surely the Lord is in this place; and I knew it not," and He was, and I do not know of any scripture that indicates that God ever changes.

So I can not help but believe that in our visions of the night, as our unwearied spirits soars aloft in rapid flight over unknown regions, it sometimes meets with the supernatural, and hears words such as never enter our mortal ears. Some nights ago while asleep, these words were spoken to my inner self as clearly and distinctly as any I ever heard when fully awake, "Will, I am not dead, and am so happy." I instantly recognized the beloved voice, the sweetest I ever heard in life, as that of my angel mother, who went home to Jesus a few weeks ago. It sounded just as loving, natural and familiar as when she spoke to me when here on earth, for over sixty years. I was accustomed to the sound of her voice and would recognize it from all other people.

There is not the shadow of doubt in my mind that it was my mother's, tho no form was seen, but only the well remembered voice, that I shall never forget in time or eternity. Who ever forgets the sweet, beloved voice, of his mother? He may for a time forget her precious words of counsel, but the loving

tone in which they were spoken will always be remembered.

Like Jacob of old, I think that these unseen ministering spirits often come very close to us and we know it not, only by the blessed, hallowed, influence they impress upon us for our comfort and help.

I have talked with many good Christian people who tell me that they have also heard these holy voices of the night speaking to their spiritual natures in their dreams and visions. Some years ago when greatly afflicted, these words were distinctly heard, but not by my ear, one night. "As one whom his mother comforteth, so will I comfort you, child I want to take a little walk with you." Where did they come from? No one that could be seen was near me. I shall ever believe that Jesus was very near in Spirit, at the time to comfort me with cheering words.

Once a most blessed scene was presented to my inner life while asleep at night. I can not truly describe it as it was so wonderful.

I was in some happy land where there was no sin, sickness, sorrow or death. It must have been a shadowy type of the home beyond the gates of pearl, or was it the real heaven itself? I can not tell. My feelings and joys were indescribable. Here I go bowed down with the weight of years and many infirmities; there I moved about unwearied as an angel of light, and to realize that I was forever beyond the reach of sin and earthly strife, filled my soul with a most holy delight, such as I had never known in all my life on earth.

One day I was standing by the bedside of my Christian brother, whose spirit was pluming its wings for its mystic flight to the bright home beyond. He roused up saying, "Who spoke to me?" replied no one had. He said "Some

one spake to me in a clear distinct voice saying, "And not a wave of trouble shall roll across your peaceful breast." Softly I said.

*"There I shall bathe my weary soul,
In seas of heavenly rest,
And not a wave of trouble roll,
Across my peaceful breast."*

He requested to repeat the last two lines I had quoted. I did so. He said, "Some one spoke them words to me as plain as I ever heard any words in my life." I told him that the blessed Holy Spirit had spoken to his spirit to comfort him, and I shall ever believe He did.

From whence come these holy voices and blessed seasons when asleep?

Who shall say that our spirits, our real self, in their rapid flight do not really hear and see these words and scenes that lie beyond the confines of this world?

Some glad day if faithful, we shall know more of life's great mysteries that have so often puzzled us here.

Let us cherish the holy influences that our heavenly Father sends to comfort and strengthen our faith and hearts with, for His own glory and the good of others.

Fredonia, Kan., R. R. 2

Narrow is the mansion of my soul; enlarge Thou it, that Thou mayest enter in. It is ruinous; repair Thou it. It has that within which must offend Thine Eye; I confess and know it. But who shall cleanse it, or to whom shall I cry, save unto Thee? "Lord cleanse me from my secret faults, and spare Thy servant from the power of the enemy!" Heal Thou all my bones, and let them say, 'O Lord who is like Thee?' and let my soul praise Thee, that it may love Thee, and let it confess Thy own mercies to Thee, that it may praise Thee.
—Augustine.

News of Church Activity IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

H. P. Steigerwald, Grace Steigerwald, Walter O. Winger Mary Heisey, Matopo Mission. Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, Elizabeth Engle, Macha Mission, Choma, N. W. Rhodesia, South Africa.

H. J. and Emma Frey, Hannah Baker, Cora Alvis, A. C. Winger, Sadie Book, Mtshabazi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Jesse and Docia Wenger, box 10, Boxsburg, Transvaal, South Africa.

India.

The following are not under the Foreign Mission Board:

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

On Furlough Myron and Adda Taylor Jesse R. and Malinda Eyster.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second St., in charge of Peter Stover and wife.

Buffalo N. Y., Mission, 25 Hawley St., in charge of Eld. T. S. Doner and wife.

Chicago Mission, 6039 Halsted St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th, St., in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Dayton, Ohio, Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

CHICAGO MISSION.

FINANCIAL.

Report for month ending Oct. 15, 1913.
Balance on hand \$29.14.

Receipts.

Ashland and Richland district, Ohio, \$5.25;
Edith Hoover, Pa., \$.50; In His name \$1.00;
David Kreider, Shannon, Ill., \$5.00. Total
\$40.89.

Expenditures.

Provisions, \$26.00; gas, \$.80; express
\$1.85. Total \$33.65.
Balance on hand \$7.24.

OTHER DONATIONS.

Bro. Garwick, Morrison Ill., one box vegetables; Bro. Robert Shirk, Shannon, Ill., one bbl. apples; Sisters, Thomas, Okla., one box clothing; Bro. Trump, Polo, one bbl. apples; Shannon Ill., one bbl fruit.

"May grace and peace be multiplied unto you thru the knowledge of God and of Jesus our Lord" (IIPeter 1:2).

Sarah Bert and workers
6039 Halstead St. Englewood, Ill.
Phone No. Wentworth 7122.

WATERLOO, ONT., DISTRICT.

The lovefeast at Howick was held on Oct. 4 and 5. No visitors from a distance were present, but both the afternoon and evening services were graciously blessed of God as the Brethren and Sisters had fellowship together and observed the ordinances of God's house. Two souls were added to our number, one by baptism and the other by the right hand of fellowship having formerly been connected with the church.

And the lovefeast at Rose Bank was held on Oct. 11 and 12. A number of visitors were present from Markham, Walpole, Wainfleet, and Bertie, which was very much appreciated and added greatly in making this lovefeast season a season of deep joy and fellowship in the Holy Ghost. The ministering brethren from out side of our district present were Eld. L. Shoalts of Winger, Ont., and Eld. John Nigh of Springvale, Ont. These ministered very efficiently in the preaching of the word in connection with the home ministry. In short, we trust a very profitable time was enjoyed by all present.

John Reichard.
R. R. No. 1 Fordwich, Ont.

BETHEL KANSAS.

A series of meetings commenced at Bethel church, Detroit, Kan., Sunday morning, Oct. 5. Bishop J. R. Zook and Dr. Bunce of Des Moines, Iowa, conducted the services. They came to hold a ten days meeting. We had three services a day.

Bro. Allen of Lawrence, Kan., was here several days, and assisted in the preaching.

As the interest was so good, and so many at the altar Tuesday evening, Bro. Zook agreed to stay with us for Wednesday evening. The meetings were continued until Tuesday evening of the next week by the home brethren.

The Lord graciously manifested Himself in saving and cleansing power. Quite a number of precious souls had received the Lord Jesus and have been made heirs of eternal life. They were nearly all grown people. Others, we feel sure, deeply feel their need of a Savior. The Lord has done great things, for us, where of we are glad. To Him be all the praise.

All thru the meetings the attendance and interest was good. The people from far and near attended. The Christians of other denominations took active part in these services. May God's richest blessings attend the work, and follow our Brethren who so faithfully labored with us.

Abbie Brechbill

Detroit, Kan.

FAIRVIEW OHIO.

Dear readers:

On Sunday Oct. 5 a baptismal service was held at this place, when two of our little Sunday school girls (sisters) who were saved last Winter, followed their Master in this step. It was indeed a sweet scene that we beheld as we stood at the quiet waters' edge, as Bro. W. H. Boyer administered the ordinance. We are glad to say that most of our Sunday school boys and girls have a clear experience of salvation and are active in prayer and testimony in the meetings.

On Oct. 11 and 12 our Love Feast services were held. We were glad to have with us Bro. W. J. Myers who broke unto us the bread of life. A number of the Dayton Mission attendants were present, their testimonies were an inspiration to the services. The

presence of some brethren and sisters from the adjoining districts was also appreciated.

The number of young people that took part in all the services was a noticeable feature. On Sunday forenoon following the testimony meeting which replaced the Sunday school, Sister Alice Cassel and Bro. Boyer spoke to the children in a children's meeting.

We believe all who were in attendance were profited by the services. Converts who participated for the first time in a communion service were especially blessed and encouraged. We praise the Lord for these special seasons of refreshing that we enjoy along the way. And as we go out to face life's realities, may we be strengthened in spirit and able to render more efficient service to our Redeemer.

Alma Cassel Correspondent.
Brookville, Ohio.

BETHEL, KANSAS.

Report of an eleven day meeting near Detroit, Kansas.

The meeting opened on Oct. 5, and continued for eleven days. The Spirit of the Lord was upon the meeting from the very start and continued to increase in interest and attendance and power until the slain of the Lord were many.

This meeting was held in the Brethren in Christ church, large and commodious, seating about four hundred people, and from beginning to the very last we had good congregations. Three services per day were held and altar calls were given at each, and at each and every call there were seekers either for pardon or purity, and toward the last of the meeting it was a very common thing to see three or four others in the back part of the church as well as at the altar.

I seldom, if ever, saw such wonderful power of God upon the people. A great climax was reached on the two last days, when scores were saved and sanctified.

This was my first privilege to help to hold a meeting among this people. When I first stepped into the church on Sunday morning, Oct. 5, and looked over the congregation I said to myself, 'this is as intelligent a congregation as I ever sat before.' I also took a view of the church building, and it struck me at once that it was built for worship and not for show. There were three bishops pres-

ent part of the time and about a dozen of pastors from various parts of the state, and were all of one accord, not a single criticism did I hear, and all seemed to know and take their place so nicely. Bishop J. R. Zook of Des Moines, Ia., and myself were the called workers, and when I saw the harmony and the spirit of love manifested, as I never did before in so large a congregation, I felt led to invite one of my old co-workers and friend, Rev. J. R. Allen, of Lawrence, Kansas an old champion holiness preacher whom I have been acquainted with for many years, to come and enjoy this meeting with us, and who also preached several times and fed the people in a remarkable way winning the love and respect of all as far as I could learn. Not only the members of the Brethren in Christ church, but all Christian people throughout the community were as one and participated in the service. I never saw greater unity in any meeting and to God be all the glory.

This is the first revival I ever helped to hold with Bish. Zook outside of Des Moines Ia., and I find him a great leader, and congenial man to work with, and not only that, but a safe man in the holiness movement. Nobody need fear engaging him in the holiness work.

We were royally entertained in the comfortable home of Bro. and Sr. J. C. Crum and others. Homes were opened everywhere, and arrangements were perfect in every particular, and the pastors and bishops stood by the work in every possible way and God gave us great victory in all our undertakings for Him.

Elders Myron Taylor, and J. R. Eyster and their wives, and missionaries from South Africa, were also in attendance and added greatly to the help and inspiration of the meeting. God alone shall have the glory.

Yours for God and holiness

Dr. J. D. Bunce

BOUND FOR INDIA.

Sep. 16, 1913.

Dear readers of the VISITOR: greeting, As, no doubt, there are many friends that are looking for a word from me so I will make it an open letter in the VISITOR.

One thing that brought a joy to my soul, as I bade home folks all goodbye, was that I was going out on "Business for my King."

Col 3:1, "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God.

"Set your affections on things above, not on things on the earth.

"For ye are dead and your life is hid with Christ in God."

How blessed it is to be entirely freed from the things of the world and to have our hearts changed and cleansed by the blood of Jesus. No one can realize the reality of it until they have come to the saving knowledge of the gospel themselves.

I am glad to know that while I am far away from loved ones, Jesus is with me and that beautiful chorus comes to my mind.

I've anchored in Jesus,

The storms of life I'll brave,

I've anchored in Jesus,

I fear no wind or wave,

I've anchored in Jesus for

He hath power to save,

I've anchored to the Rock of Ages.

My brother, David, accompanied me to Cincinnati where again good-by was given, I can hardly realize that it is for so long a time. I met Bro. and Sr. S. R. Smith in Chicago, and accompanied them to Upland, Calif., Sep. 17. The day was spent in singing, reading and talking of the things of the Lord. Again as the evening shades appear we are reminded of our wonderful God who created all things, all the beautiful things of nature for us to enjoy, but do we think while we behold the beautiful sun that gives us light by day, and the moon and stars that give us light by night, and the vegetation that grows, that God is back of it all? How helpless we would be if it were not for God! So, let us not fail to honor Him to whom honor is due.

Sep. 18. Travelling in Colo., and New Mexico has been a little warmer than the first part of the journey.

The text for today you will find in St. John 15:16:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain: that whatsoever ye shall ask of the Father in my name He may give it you.

Sep. 19. The nearer we come to the West coast the warmer it is. As we look out the windows and see the cattle lie on the ground, in the desert, that have been overcome by the heat of the day probably for lack of food

and water, we are reminded of the souls that are perishing by the way for want of the Bread and Water of Life. Again and again we hear the call "Come over and help us." I am glad I gave heed to the Master's voice. There is nothing else in this world that brings such peace and contentment to the soul as to be wholly yielded to the will of God.

My stubborn will at last hath yielded;

I would be thine and thine alone;

And this the prayer my lips are bringing,

"Lord, let in me thy will be done."

I arrived in Upland, Calif., Saturday morning, Sept. 20. Spent a few days there with the brethren then left again on Wednesday Sep. 24, for San Francisco. I expect to spend the rest of my time here at the Mission till we sail. We sail out of San Francisco harbor on the vessel Mongolia, next Wednesday at one o'clock. I can hardly realize that eleven months have passed, since I left the work here and have been in the far East and North since. But so it is: the time goes around fast when we are busy. The last few days in America were busy ones. I had the privilege of once more helping to commemorate the suffering and death of our Savior before leaving San Francisco. As we were few in number it brought to my mind the time when Jesus was here upon the earth with the twelve. The Lord graciously met with us. Now I must close. Farewell.

Yours, in Christ Jesus

Effie Rohrer

The following note from Sr. Effie Rohrer explains itself.

Bro. Detwiler probably these figures are coming to you a little late, but I will give them to you anyway for the VISITOR. Amount of offerings taken during my visit thru the Brotherhood, \$700.05.

Traveling expenses thru East and to India including fare only \$327.79.

Balance on hand \$372.26.

FROM AFRICA.

Dear readers of the VISITOR:—

Greetings in the name of our blessed Lord, whose we are and whom we serve. How rapidly the days go by, that months are gone forever: some, sad to say, unimproved for God, and by carelessness and cruel neglect, souls, immortal souls, are left to

in their madness into eternal doom without a word of warning. Are we doing our best, are we really in that earnestness of spirit that will say, yes, to the sweet will of God even tho it may mean seasons of pain? times of loneliness of heart in the great struggle, when the forces of darkness are resisting the true child of God in such determined and overwhelming pressure, that were it not for the faithfulness of some true and tried ones, there might be defeat. These know the mighty power of prayer that reaches God's ear and gives victory in Jesus' dear name, and thus again and again the battle is won and the enemy defeated. Oh! blessed be our God who is undertaking and is making His grace to abound yet more and more. Surely there are some whom the Lord is now calling into that near fellowship with Himself whom He can trust to go thru the hard places, where you will feel the pain of separation and yet you will know the sweetness of His grace, that helped you to say, "Yes dear Jesus I will go all the way with thee."

Thank God for those who are willing to know more of this blessed ministry which is not of that shallow, ineffective sort in its operations but that which is so deeply and firmly anchored in God, calling into action divine forces which are enabling souls to abound yet more and more in the fulness of the blessing of the Gospel of Christ.

We praise God today for a small share in the ingathering of souls in this dark land. We rejoice to see God working in saving souls from sin, yet we often feel sad too to see some turn back, not willing to let God have His way in their hearts. Today we were speaking to a young man who at one time was earnestly seeking God but has again been drawn away by the wicked one. We asked him if we shall stop praying for him and he said, "No continue to pray for me."

Will some dear one who loves the Lord's work earnestly pray for this young man that he will be blessedly saved and made free in Christ Jesus— Oh! how much can be done by earnest, faithful, prayer.

On August 24, we had a love feast at this place. Bro. & Sr. Jesse W. Wenger were with us, and Bro. Wenger gave us several earnest messages bearing on the Scripture readings on these blessed seasons in remembering the crucifixion of our dear Savior, until He will return again.

The Lord helped us in interpreting the word spoken in English by our brother, into the native language. Several of the native brethren also gave short addresses. Reference was made by them during the observance of feet washing of the contrast of white men getting down and washing *black* men's feet or white men being harsh and treating them cruelly and unkind. The attendance was good and the weather was pleasant and we believe much good was done. Some wished that the meetings could have continued—one young man said it would have been nice to have meetings for a month that we could see Jesus. The Lord's presence was very real thruout the entire day. The believers at the Missions gave special offerings for a meal to be provided at the noon hour, and I am sure you would have been glad to have seen them enjoy the food that was provided in this way.

During the past months we have completed a small room used as a kitchen for the believers that stay here at the mission and it was used the first for a love feast at this time. A considerable amount for its erection was contributed by the native believers.

They all seem to enjoy having this place in preference to being with the noisy rabble of the compound.

At the close of service a free will offering of nearly \$7.00 was given, and we hope and pray that new life and victory will come to many of those who have been made free from sin and heathendom to serve the true God. Several were with us for the first time in love feast services, others who have been lately converted but have not been baptized and received into the church were with us and no doubt will be glad when they will have a share in the blessings of God's house.

We must not forget to express our great appreciation to all the dear ones in the home land who had a share in sending a box full of good things and also to Bro. Frey and party in so kindly packing the same and sending it on to us. We thank you all very much for your kind loving remembrance. The things were all in good condition on their arrival.

The Friday prayer day for September was a blessed time in the Lord. Bro. and Sr. Jesse Wenger were with us and we had precious fellowship, also the native brethren seemed to be much edified. The Lord makes these prayer days special times of blessing to

the work as we are in prayer fellowship with all the other Missions in Africa and also many of the dear ones in the home land who are joined with us in prayer. Blessed be His dear name for such real fellowship!

There are a few special needs in the work at present and we would say that if any are led of the Lord to remember these in a special way we will be very glad. Beloved we are workers together not workers alone! We win because we are united. Please pray very earnestly for all the believers that they will gladly go all the way with Jesus! Pray that the spirit of deep conviction and love for Jesus will be wonderfully manifest in all our African Missions. That the power of the Holy Ghost will be graciously given in the blessed anointing of divine unction and power for service until a mighty tide of revival resulting in many souls being saved, shall come upon the work everywhere. We would not forget to remind you of the words of Jesus: "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10: 2).

We shall be glad to receive letters from any who have special interest in this part of the Lord's work. Beloved in this way we can help one another. May God abundantly bless His earnest little ones and thus the work be encouraged.

Faithfully yours in Jesus' dear name,
Isaac & Alice Lehman.

Mtshabezi Mission, Gwanda, Rho. S. Africa.
Sept. 8, 1913

Dear readers of the VISITOR:

We wish to greet you again from our home here in dark Africa. After an absence of sixteen months, we again resume with pleasure our work at this place. Just six weeks from the day we left New York, we arrived at Stanmore Siding, ten miles from home. Here the approach of the Mission ox wagon was a welcome sight to us. By means of the same, we reached home the same evening about ten o'clock. We found the workers in reasonable health, but glad enough for new laborers to relieve them from the strain of the ever-increasing duties; as well as to help to "lengthen the cords, drive the stakes farther out!"

This being the dry season, the woods, veldt, and fields would naturally be very bare: but because of the excessive drouth the past two years, everything seems especially barren. As

we drove from the Siding to the Mission, what little grass was seen was dry. Unless the rains come early, this will be a very hard year on stock of all kinds. At the Mission, from fifty or more acres of corn planted, we reaped only about a hundred bushels. With our large family of natives, as well as our own family and staff of workers, it means that a large amount of food will have to be bought. The Lord has blessed us, however, with a plentiful crop of citrons; which, tho they contain but little solid food, are nevertheless, very valuable in our diet both for ourselves and also for the natives. Thanks to the persistence of Bro. Winger, the Mission now has also a flourishing garden down by the river, which is watered from a hole in the sand of the river bed. From this garden, we now have lovely vegetables for our table.

As heretofore we have lived in huts, it seemed nice to move right into the new house. Tho this is still not entirely completed it is more nearly so than when we left. We hope to get it finished as soon as possible.

We are pleased to say that we found the work of the Lord going forward; and Bro. and Sr. Winger with their co-laborers conducted the work in a creditable manner during our absence. There is still much to be desired; yet when we see the difference in the situation between now and seven years ago when the work was first opened here, we are after all made to marvel. Then, scarcely one was able to read, and ignorance, superstition, sin and filth reigned supreme. Now, in many homes the true God is worshipped; the people are clothed and in their right mind. Not only so, but a goodly number of them now teaching their own people. Besides the school at the Mission, we have also three outschools where academic instruction is given five days in the week, with preaching services on Sunday. There are also services held bi-weekly at four mines which are from ten to fifteen miles away. Calls are coming from other places also where we hope to establish outschools as soon as circumstances will permit.

The Girls' School too is growing. The girls are beginning to see the benefits of instruction on various lines, and are taking advantage of their opportunity. But all encouragement and growth means also an increase also in labor on the part of the missionaries, as well as also of added expense. By the time we visit the outschools at least once a month, and

Our goods were passed thru the customs without any trouble and soon we were seated in a cab driving along the highway to the hotel where we remained for the night. This was so delightful a change, and reminder of former days, that even baby Mable with tears, insisted that she would not leave the carriage. During the day Bro. Frey arranged for the transportation of our goods to Bulawayo, while the sisters attended to other duties, and purchased eatables for our three days' journey North, by rail.

Tuesday morning found us on our way and before evening we were winding in and out, but ever upward, among the snow capped hills of the Hex River Mountains. These mountains of granite with here and there some trees and shrubbery between are most picturesque and interesting.

Much of the road over which we travelled after this, lay thru what might be termed nothing more than, "a solitary desert." The soil is mostly sandy, and the grass is short and parched on account of the severe drouth that Africa has experienced during the last two years. The trees are of a scrubby nature and not very plentiful. We very much miss the large and beautiful shade trees with which North America is so thickly wooded. Occasionally we sighted a native kraal or some white man's farm dwelling which broke the monotony. During the last day many of the natives would line up at the stations eager to sell their curiously formed souvenirs. These were all hand wrought.

When we pulled into the depot at Bulawayo at 9 o'clock Thursday evening our hearts were cheered to see our dear Bro. Steigerwald awaiting us. We remained in town over night. On Friday morning Bro. Frey's and Sr. Doner left for Stanmore by train and I accompanied Bro. Steigerwald in the cart to Matopo Mission. We outspanned once to feed and rest the four mule team, and to take lunch. I was again made to marvel as I beheld the many mountains of solid rock and kopjes that seem to cover such a large part of this country. The day was warm and the sand dry which made travelling somewhat unpleasant; so it was like finding an oasis in a desert, when, at a distance, I spied the little brick church of the Matopo Mission standing out in bold relief against the rocks. My first exclamation was, "Oh, there is the church!" Bro. Steigerwald smiled a smile of satisfaction! He is certain-

ly to be commended for the management with which the work is carried on.

Naturally enough, I next looked for the dwelling house but this was hidden behind a nice little grove of tall Eucalyptus and heavily laden orange trees planted by our first missionaries. What gives still more prominence to the place is the boys' brick dwelling the office, and stables with other outbuildings.

The sisters were on hand to greet us as we arrived home about 6 P. M. It seemed quite home-like to once more gather around the dinner table and kneel in evening prayer with those of like precious faith.

On Saturday afternoon Sr. Steigerwald took me out to see the cemetery where our dear missionaries, and Bro. Winger's infant child, are laid to rest, and also to visit the nearest native kraal. If those who have so nobly laid down their lives for the gospel could behold the scene now as it is, they, no doubt, would exclaim with one accord, "It paid us to come to Africa."

As there was a new floor being put in the church the Sunday services were held under the grove of trees near the house. There were ninety women, and fifty six men and children present. The following Thursday morning there was a double native wedding, the rites of which were performed by Eld. Steigerwald on the west veranda in the presence of a goodly number of natives. The following Sunday services were also held here.

Bro. Andrew Winger arrived at the Mission on Sept. 4. He and a native guide rode in on bicycles from Bulawayo.

There was a love feast appointed to be held at Mtshabezi Mission on Sept. 13 and 14. Bro. Steigerwald decided to leave the work at Matopo in charge of the natives and all the workers attend this meeting. Accordingly it was arranged that Bro. Winger, Sr. Alvis, Sr. Heisey and myself with two native boys go in the large wagon pulled by two mules and ten donkeys. We left Wednesday 12.30 P. M. and as the distance is about forty five miles by sandy and rough roads, we did not reach Mtshabezi until about 5 P. M. Friday. Bro. Steigerwalds' remained behind to perform another marriage ceremony on Thursday morning, after which they came in the cart drawn by the four mule team and overtook us Thursday evening. The beautiful starlit heavens and moonlight nights made it very pleasant to camp out at night. On the way we saw

several deer bounding over the veldt and monkeys up among the rocks. As we were trekking along we many times wished that our friends in the home land could see us, or be with us. Your servants were a very humble and ancient looking company indeed. But the God of all gods was with us and we were glad we were in Africa on our way to our first love feast with our native brethren and sisters in the Lord.

The greater part of Saturday was spent in examining the applicants for baptism, of whom there were twenty two. Eleven were accepted and baptized in a river about one and a half miles from the Mission. The workers rode to the water in a heavy wagon, upon which two benches were placed, and drawn by ten oxen. As we rode along singing the songs of redemption our hearts rejoiced greatly as we looked upon the many dark faces as they followed to the water brink. The scene was, no doubt, recorded in heaven and angels must have rejoiced as they witnessed those dear boys and girls so humbly and calmly walk into the water to be baptized. There was preaching service in the evening by Nyamanzana, the native teacher from Mapana Mission.

The Sunday morning service took the form of a testimony meeting. Several were on their feet at one time. Their zeal would perhaps put many of our home congregations to shame. In the afternoon the ordinances of feet washing and communion were observed. There were present twelve white communicants and one hundred and twelve native brethren and sisters. Besides these there were many others present, so that the church could not accommodate them all. Quite a number were seated on the ground about the door. The order was good and the reverence profound. I was quite surprised to see such an intelligent looking and respectably dressed congregation. In the evening Eld. Steigerwald preached a short sermon in the Sindebela language, followed by the two Bro. Wingers in English with Matshuba as interpreter. There was also some English singing interspersed with testimonies by the sisters. We believe the occasion was one of profit and blessing to many.

Some of the natives left for their homes on Sunday evening. The rest left early Monday morning so as to be well on their way before the heat of the day; they having come long

distances, from Matopo, Mapana, and other outstations.

Following the love feast there was a three days conference held by the workers of Matopo and Mtshabezi Missions. We were sorry that none of our brethren and sisters from Macha and Johannesburg could be with us. At this conference there were many things relative to the natives and other mission questions considered. Many matters concerning the natives are indeed perplexing problems. But God sweetly helped in every session and we believe the work of the Lord shall be benefited thru the work of this council meeting. The Lord blessedly met with us in a little service at the close of the conference. Bro. A. C. Winger read and spoke from Rom. 8th chapter, after which a number of prayers followed in praise to God for His help in the past, and for His continual guidance and blessing on the work in the future. Our home brethren and sisters were not forgotten in this meeting, and especially did we desire that the Lord might lay His hand upon others to come forth to this great harvest field.

During the council the workers were assigned to their different fields of labor. I shall remain and help Sr. Frey at the Mtshabezi Mission. I feel quite at home in the work and solicit your earnest prayers that the Lord may help me to perform my duties with an eye single to His glory.

I might mention that on Wednesday morning conference was dismissed for a time as a native marriage, which had been announced previously, was performed by Bro. Frey.

The workers returning to Matopo Mission left early on Thursday morning on their way thru the hills.

We are all pleased to see the work here in charge of Bro. and Sr. Walter Winger progressing so nicely. The new house is quite commodious but not yet completed. The cares and burdens of the past year were especially heavy, because of the lack of workers and the continued drouth which particularly affected the Mtshabezi Mission and meant a shortness of food and grain for both man and beast. The Lord, however, sustained them and they are happy in the work.

Sr. Book is doing good work in the school. There are fifty two children enrolled. Of this number there are twenty nine girls, four children and ten boys living at the Mission.

Will you continue to pray as Bro. and Sr.

Frey again take up the work, that the Lord may continue to bless their efforts as they so cheerfully perform the many duties in this part of God's ripened vineyard?

Your sister in Christian fellowship
Hannah Baker

Mtshabezi Mission, Sept. 20, 1913.

FROM SISTER LONG.

A few lines to the readers of the VISITOR. Lately the Lord gave me Isaiah 40: 31. O how encouraging this verse has been even in bygone days. Truly the word of God is as a lamp to our feet, and a light to our pathway. Glory to His name!

I find so much to encourage me, even in the midst of trials, many times. O the beauty of a wholly consecrated life, Spirit-filled and thrilled with the love of God, no will of our own, but passive in God's hands; willing to do the small things. Truly we need to be in earnest prayer for our editor when sometimes he has to select suitable articles out of other papers when we do not contribute enough. As I read in the VISITOR this morning, as far as I went I had to feel that it would bear reading and re-reading, far better than anything I could have sent in for publication.

Mary J. Long.

TESTIMONY.

Dear readers: Praying that God may guide me, I will endeavor, by His grace, to give my testimony for Jesus. I have been prompted to do this for a long time, but feeling that my testimony mattered little, I neglected it. Then the thought came to be faithful in the least, be it but a smile, or a word, or a song, or perhaps a letter, unconsciously it may be the means of helping someone.

I praise God for His loving kindness which is so great, and which no height nor depth can measure. The great love of God, O I realize His love for us is as deep as the sea's unfathomed depth, and as high as the heavens above!

When I think of Jesus, how He suffered, bled, and died; laid down His life that we thru Him might have eternal life, I am made to feel so unworthy before Him.

I am glad for this eternal salvation, and be-

cause Christ has become my all and in all. I'm done with worldly pleasures; my time, my life, my all for Jesus. My highest ambition is to be entirely free from the love of this world, have my affections centered on the things above, and to be hid away with Christ in God.

May we, like Moses, keep in close touch with God; may our souls be filled with the light of eternal things. My deepest desire is that God may fill me with meekness and humility. I think of the hymn:

"O to be nothing, nothing." It is the language of my heart.

"O to be nothing, nothing!
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me
As forth to His service I go;
Broken that so unhindered
His life *thru* me might flow."

May we feel the importance of living for Jesus. I realize that life will soon be over. May we live each moment as tho it were our last. I am glad because God's way became ours, and ours became His when we trust Him no matter how strange or unknown the work before us may be.

I know that God is ever planning our lives for us. I close in the name of Jesus who redeemed us and chose us out of the world and said, "No man is able to pluck them out of my Father's hands."

Your unworthy sister,

Elizabeth E. Lenhart.

Abilene, Kan., Oct. 5, 1913.

An interesting and profitable Sunday School Convention was held at the Zion Mission, Chambersburg, Pa., on October 9, an account of which follows as reported by the secretary, Roy H. Winger.

FIRST ANNUAL SUNDAY SCHOOL CONVENTION OF THE BRETHREN IN CHRIST CHURCH IN PENNSYLVANIA HELD THURSDAY OCT. 9, 1913.

Opening hymn, Savior like a Shepherd 'lead us.

Scripture reading by Bishop M. H. Oberholser.

Prayer by Bishop B. F. Hoover of Mansfield, Ohio.

Hymn: Was that somebody you?

Topics for discussion were

1. What is the Purpose of Sunday School?

Discussed by Bro. Solomon Sollenberger of Chambersburg, Pa., in an interesting manner, trying to impress upon parents the importance of sending their children to Sunday school while they are young.

2. What are the Little Foxes that spoil the Vines?

Discussed by Eld. H. C. Shank of Waynesboro, Pa.

He gave as a few of the leading ones:

Railroads hauling goods not perishable on Sunday. Getting to Sunday school late. Getting up late on Sunday morning, and pleasure riding on the Lord's day.

Hymn: Sin can never enter there.

3. The Power of Little Things.

Discussed by Eld. E. H. Hess, Grantham, Pa.

He clearly showed the value of little things, and also the great good, or evil, that comes out of little thoughts.

4. How can we Secure a Spiritual Atmosphere in the Sunday School?

Hymn: God be with you till we meet again.

Discussed by Eld. L. O. Musser, Mt. Joy, Pa.:

A spiritual atmosphere may be secured by being strong in the Lord, by having love, humility, and by being in prayer for the school.

Hymn, Living for Jesus.

Closing remarks by Bishop B. F. Hoover.

Led in prayer by Bishop J. D. Wingert.

AFTERNOON SESSION.

Hymns: Make me a blessing today, and Let the lower lights be burning.

Devotional Bishop J. D. Wingert.

Prayer, Bishop, Jacob Myers.

5. How can we help to make the Sunday School interesting to the Young?

Discussed by Bro. S. W. Solenberger, Chambersburg, Pa.

Workers in the Sunday school should have love which brings about sociability, and pupils should have something to do. He also gave beautiful map illustrations.

6. "Feed my Lambs."

Discussed by Eld. L. O. Musser, Mt. Joy, Pa., telling what the United States has done for lambs, and what the Christian Church should do. Also what the mother can plant in the child while it is young.

Hymn, Leaving all to Follow Jesus.

Offering. Amount \$17.56.

A balance of \$8.51 was donated to the Mission.

7. Qualifications of a Good Sunday School Teacher.

Discussed by Eld. E. H. Hess.

The teacher should know the word: should be tactful: should be taught by the Holy Spirit.

8. How Can We Cooperate with Parents?

Discussed by Eld. Harry Shank.

In order to have the cooperation of the parents we must notice them, take them along to church sometimes.

Hymn, Just When I Need Him.

Devotional Bishop J. D. Wingert.

Prayer Eld. Henry Brechbill

EVENING SESSION.

Hymn, Work for the Night is Coming.

Devotional, Bishop B. F. Hoover, prayer Eld. David H. Wenger. Hymn, Heavenly Sunlight. Devotional continued by Bishop B. F. Hoover.

A Question period was conducted by Bro. Solomon D. Wingert.

Some questions discussed were the following:

How can we help the boys in the Sunday school?

How can we secure the co-operation of the ministers and deacons in the Sunday school?

Is it right to study school books on Sunday?

How can we hinder the spread of Roman Catholicism?

Prove that Sunday schools are commanded by the Old and New Testaments.

Are we all willing to talk up the good work?

Hymn, Keep Moving.

Sermon, Eld. E. H. Hess.

Closing remarks by Bishop B. F. Hoover.

Prayer Eld. E. H. Hess.

Benediction Bishop J. D. Wingert.

ORDAINING A SALOON-KEEPER.

Let us look and listen while the authorities ordain a saloon-keeper.—He openly professes that he has been "called" to sell rum; and he is recommended as a man of "good moral character" by some one who is willing to back him financially. The license fee is paid, and he is pronounced all correct by the ordained authorities, who now proceed with the ceremony, substantially as follows:

"Take thou authority to tempt men. Take thou authority to rob men of their money and reason. Take thou authority to stain out streets with blood. Take thou authority to fill our jails, and increase taxation. Take thou authority to destroy the sons of men, and take thou authority to defy the commands of high heaven. And when you are called to an account in the day of judgment, *present this license*, and say that we, the authorities, who have been elected by Christian people, authorized you to *sell rum*."—*The Palm Tree*.

SELECTED.

DENIAL OF SELF.

"Then," saith Jesus, unto His disciples, "If any man will come after Me, let him deny himself, and take up my cross, and follow Me" (Matt. 16: 24).

Our Lord is speaking to a man who desires to come after Him. It is a personal word. "If any man"—individual, singular; He speaks to other men when He addresses Himself to that man: "If any man will to come after Me." Mark, it is not the "will" of the future tense, but the will of volition. "If any man willeth, if he wills to come after Me." Then He gives him the direction.

We have many desires, and we come to God with many godly petitions, but the question is: Do we put our will into them? How important this is for us here today? Where is your will? Will you put your will into your petitions? Do not only express your thoughts when you come to God in prayer, but throw your will into your desires. To will to come after Christ means:

THAT YOU WILL BE HOLY.

There are some people that hesitate at this point. Here is a man that our Lord is thinking of who really wills, to follow Him, and he wills to do it now—the present tense. That is the man He is speaking to. "If any man willeth, really desires to come after Me, then I have a message for him." Have we arrived at that stage today? Are we quite decided about this matter of holiness? Are we not thoroughly dissatisfied with the life that is past? Have we not come up here because we want to know experimentally what other people have been brought into—the better life, the truer life, the fuller life? Have we thrown our will into that desire?

Look at the past. What a miserable failure your life has been! How cold, how lifeless, how formal, how unfruitful! Have you made up your mind now at once to seek and to will to be holy? If so, God is speaking to you—the Lord Jesus is speaking to you individually. It is as if He said: "Is your heart fixed, is your mind thoroughly made up? Then I have a message for you, and let Me reveal to you a secret of accomplishing what you desire." You want to follow the Lord Jesus Christ.

Turn to the next part of our text: "Let him deny himself." We have something to learn here. But, first of all, we have something to unlearn.

We must see, first of all, what it does not mean. Notice that the tense at once shows us what our Lord means—that our Lord is *not speaking of a progress—of a course of discipline*. He is not now thinking or speaking of self-denial in the sense in which we ordinarily understand it. The tense shows us—the aorist tense—that He is speaking of a crisis, that He is speaking of a definite, decisive, and immediate act. It does not mean here denying to ourselves, day by day, or throughout our lives, many things or certain things that we like. It means something far beyond all this, something infinitely more penetrating, influential, and far-reaching. There is much, then, that we have to unlearn.

Now, let me ask you how you understood that passage: "If any man will come after Me, let him deny himself." You thought of a life of self-denial, of a process of discipline. But here, as our Lord presents it to us, it is not a process at all; it is an act. Self-denial assumes that

SELF IS IN THE WRONG PLACE, self is in the center of control, planning, choosing, directing, managing; self-de-

(Continued on page 21)

PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. *Write all business letters on separate sheets.*

2. Communications without the author's name will receive no recognition.

3. Communications for the VISITOR should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., NOVEMBER 3, 1913.

TRACTS.

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Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg Pa. Tracts are free to mission workers.

MARRIAGES.

HOFFER—GANTZ.—On Oct. 7, 1913, at the home of the officiating minister Bish. H. B. Hoffer near Mt. Joy, Pa., Allen H. Hoffer son of Bro. and Sr. Allen B. Hoffer of Manheim, Pa., and Stella R. Gantz of Milton Grove, Pa., were united in marriage.

CLIMENHAGA—SIDER.—On Sept. 17, 1913, at the home of the bride's parents, Bro. and Sr. Joseph Sider, Perry Station, Ont., Bro. Fred Climenhaga of Stevensville, Ont., and Sarah Sider of Perry Station, Ont., were united in holy wedlock Eld. L. Shoalts officiating.

OBITUARY.

FASNACHT.—Christina, wife of William Fasnacht, was born April 14, 1853, died Oct. 5, 1913, aged 60 years, 5 months and 21 days. Funeral service was conducted by bishops H. B. Hoffer and H. B. Kreider and Eld Allen Ruhl (Church of the Brethren). Text Rev. 21:4. Interment in adjoining cemetery.

KREIDER.—Sr. Leah Kreider, wife of deacon Joseph L. Kreider, of Fairland, Leb. Co., Pa., departed this life Sept. 12, 1913, aged 76 years, 5 month, and 3 days. They were blessed with six daughters and one son, all of whom, survive her, excepting one daughter. The husband also survives her, and also eighteen grand children and fourteen great grand children. She was converted and united with the church of her choice many years ago. The last chapter of Proverbs was read at her funeral and was truly appropriate. Peace be to her ashes. Services and interment at Fairland conducted by the home brethren.

NOTICE:

CORRECTION OF PETITION TO GENERAL CONFERENCE.

Whereas, we, the undersigned brethren, petition General Conference of the Brethren in Christ, 1913, under Art. 39, page 58, and,

Whereas, in the said expression it was stated that "Bishop Isaac C. Baker has publicly announced in a recent Council Meeting that he withdraws from General Conference," and,

Whereas, in the petition it was stated that "Bishop Baker feels that the church

doctrine is erroneous," and,

Whereas, in the petition was also stated that "Bishop Isaac C. Baker has stated that the part of the congregation in opposition to his views cannot commune with his part unless they renounce Conference," and,

Whereas, in the late investigation held by the brethren Jacob N. Engle, of Abilene, Kan., and S. R. Smith of Grantham, Pa., it was discovered that these statements did not show all parties concerned in the proper light, we therefore cheerfully make the following corrections:

That Bishop Baker did not mean to say that he withdraws from General Conference and we are glad to note that his present disposition is not in the way of withdrawing; but that he could not admit the views as he understands them in the article on Sanctification, as adopted by General Conference of 1910, under Art. 9, pages 11 to 27; also in the other Preamble which states that "Bishop Baker feels that the church doctrine is erroneous," it should state that he feels that that part of the church doctrine which supports the article on Sanctification as adopted by General Conference of 1910, is, in his view, erroneous.

And also, that Preamble which states "that the part of the congregation in opposition to his view cannot commune with his part unless they renounce Conference" should be modified inasmuch as immediately following the above statement our Bishop added that he didn't just wish to say.

Signed: F. C. Hahn, George E. Whisler, A. M. Carmichael, R. S. Climenhaga.

The effectual, fervent, righteous man's produce a just proportion of his income prayer. Thy kingdom come—should to promote His kingdom.

DENIAL OF SELF.

(Continued from page 19)

nial means here the removal of self from that center. Christ supersedes self.

Remember Joshua before Jericho. Before he could conquer Jericho there were some things especially that he needed. We know that he needed Divine direction; he needed wisdom, he needed courage, he needed power. Ah, but there was something that he needed more than all these:

HE NEEDED TO BE SUPERSEDED.

Joshua was the captain, he was the center of that great army. On that day another took that place. There appeared unto him, the Man with the drawn sword, the Lord Himself. "As captain of our Lord's host am I now come." What did Joshua learn on that day? That he had to step aside and let the Lord have the pre-eminence. The Lord Himself was Captain, and Joshua was only the lieutenant. Joshua stood aside and was superseded. That just illustrates the meaning of self-denial in this passage. Let self be denied, let self be set aside because Another has come to take the center.

When self is displaced, superseded, and Christ takes the center, then at once there is a new principle of action, new resources, new possibilities. I want you especially to notice this—that our Lord said: "I do nothing *from* Myself." He did all from His Father; and so when this self-denial has taken place we learn what it is not to live *from* ourselves, but *from* Christ who has come and taken possession of us. "If any man will come after Me," the first thing needed is that self be set aside. You cannot do it except in a positive way—the Lord Himself must come in. He alone can cast out self. We call this spiritual adjustment, and that is a real experience,

that is a definite blessing. All spiritual progress, all progressive sanctification follows. It is a crisis with a view to a process. This is what needs to be emphasized here. "If any man will come after Me, let self be denied," and

YOU CAN ONLY DENY SELF BY ENTHRONING CHRIST.

Let Him take the throne, let the government be upon His shoulder, let Him manage your life, let Him plan you, and He will bring with Him the power to accomplish.

Now, you are in possession of a new principle of action, a principle that is exemplified in the case of our blessed Lord Himself. Tho He was the Second Person of the Blessed Trinity, this was the grand principle of His life: "I can do nothing from Myself." What a wonderful declaration as coming from Him: "The works that I do, the words that I speak are all from the Father. The center of My being is the Father, the source of My power is the Father; not I, but my Father."

That is the true principle for every believer, but we are not all living that life. The definite blessing of which we speak is there in a nutshell. What is the center of your being? Who is in control, who is managing that little kingdom within you? Do you know Jesus Christ as *Lord*? That is what the Apostle Paul preached—Jesus Christ as *Lord*. He comes to reign, He comes to rule. When we can say: "Thine is the kingdom." Then we can say: "Thine is the power," for He brings the power of a king with Him. When you enter into that experience you begin to understand the meaning of the Apostle's words in Gal. 2: 20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." If self is denied, when self is displaced, superseded. Our

great need, after all, is not the Christian life; it is the Christ life—Christ the center, Christ the fountain, Christ the source of all our activities; we are to live *from* Christ.

You say: "Then you believe that the personality is done with, that there is no longer any personality?" My brother, you are mistaken. Look at the words again: "I live; yet not I, but Christ liveth in me." There is a "me," and the "me" is the personality, but the personality has found a new center—Christ. We read that Peter denied Christ, and self is to be denied as our Lord was denied by Peter. Peter ignored Christ; he did not say a word against Him, but he ignored Him, and when they questioned him still more closely he said: "I know not the man." That is the way you have to treat self—ignore him; and the only way in which you can ignore him is to be occupied with Him who is the Lord of all. God does not bring about this result by negatives, but by positives. Christ alone is the secret by which this blessing becomes a reality.

What follows? Another aorist tense: "Let him take up his cross." There are two crosses; there is the Cross of Christ and there is the believer's cross. They are not the same thing. "Let him take up *his* cross." Our Lord points to a definite, decisive, and voluntary act. What is the believer's cross? The believer's cross is not of his own choosing, it is not self-imposed; it is God-given, it is Divinely appointed, it is God's will for you—suffering, trial, difficulty—and if self is set aside by the indwelling of Christ, then you will be able to do that which you could not do before. You "take up" the cross, you do not walk round it, you do not hesitate, you do not shrink, you do not murmur about it. Because you have discovered a new power, and you are walking by a new law.

As the cross lies in your path, for the sake of Christ and for His glory you *take it* up voluntarily. That is put in the aorist tense because it is to be done fully and at once each time that the cross meets us. We have to face and meet the will of God, and as He leads us we not only choose His will, but as we grow in grace we delight in it, we glory in it. Our hearts are brought into harmony with God's will, and we discover that our deepest joy, our truest blessing, is to be found in the path called the will of God.

I say that is in the aorist tense. Mark the tense. There is an immense amount of divinity in the tenses of the New Testament. Do not put the present tense when there is an aorist tense; and especially mark that this denial of self is a definite, decisive, immediate act. Then the rest follows: What is it you have said to yourself: "I learn from my Bible, God teaches me that I must practice self-denial, and the way I do that is by carrying the cross." You are entirely reversing God's order. God's order is that

SELF MUST BE DENIED, THAT YOU MAY
CARRY THE CROSS;

but you say you are carrying the cross to deny self. That is not the Lord's order, and that is why you have missed the blessing! Most of the difficulties connected with following Christ are to be traced to this common mistake: We have not understood the second clause in the text, we have not grasped it on its practical and spiritual side. The life of discipline which so many understand by the denial of self, has its true place in the believer's course. The Scripture abounds in instructions on that topic, but that which is the essential preliminary to all spiritual discipline as a *continuous course* is that displacement of self which is not a *process* but a crisis.

With many intensely earnest Christians it has been a matter of self-imposed austerities, self-chosen. They have tried punishing themselves that they may get rid of self. Such persons are doomed to be disappointed. The secret of God's discipline is to be seen in the Cross of Calvary. You learn there not only that the Lord Jesus bore your sins, but you learn also that you yourself were crucified with Christ; you learn not only the great doctrine that He is your Substitute, but you learn this further truth—that you are identified with Him, absolutely identified with Him in the eye of God. All reckoning is judicial. Do not lose sight of that. *All reckoning is judicial that the blessing may become practical, experimental.* But you must begin with the judicial, and when God says, "Reckon," He is referring to the judicial side, and He comes and says: "I reckon you as having died with My Son on the Cross; now *enter into my reckoning*; reckon yourself as I reckon you." It is not a question of experience, or of feeling; it is a question, shall I say, of spiritual standpoint? The Lord Jesus took my place, and I am identified with Him. I have to reckon myself as having died with Him on the Cross. There is a power in His death, but I not only died with Him I am risen with Him. I need the power in His death: it is the power of separation. There is a power in His life: it is the power of union. *Identified* with Him in His death—*united* to Him in His life. It is upon the life side of the Cross that we are brought into union with the risen Christ. Christ, in His risen power, is he One who comes to take possession of you, to take the throne of your heart, to manage your whole life, to satisfy you, "to work in you both to will and to do for His good pleasure."

"The God of peace make you perfect," bring you into harmony, put you into

joint—adjust you. There is the thought. This displacement of self will bring you into harmony with Himself—then follows the power, working in you that which is well-pleasing in His sight. He will please Himself by working in you. But there must be spiritual adjustment before there can be spiritual enduement. That is precisely the main thought of our text: If any man desires to come after Him, it is only possible on this condition—that self is displaced, that Christ is enthroned, and that you have a new power, a new principle, and you live not from yourself, but from Him who dwells in you.—*Life of Faith.*

CONTINUANCE IN PRAYER.

"Are you praying?" was the salutation of a certain saint. "Men ought always to pray and not to faint," said the Savior. If we look at things that are seen we will grow faint hearted. We are to look at things which are not seen. Hurried praying, spasmodic praying and half hearted praying abound.

We should pray, first, because it is commanded. We would not be required to pray were it not essential, and whatever is necessary can not be avoided without hurt. We will never be able to understand all the philosophy of prayer. We may be perplexed with difficulties respecting answers to prayer, nevertheless it is both our privilege and duty to pray.

We should pray because there is so much need for it. Heaven is responsive to our appeals. Earth is made richer thru our supplications at the throne. They who "dwell with the King" find their prayer life greatly enlarged. Widened vision and deepened sympathy add very much to the compass of our prayers. He who has come to see the

world in his parish will no longer be afflicted by narrowness in his devotions. His heart goes out in intercessory cries in every direction. There is need, sore need everywhere. He knows that there is a full supply with God, so he prays. To one whose eyes have been opened to things as they are, there is no lack of an occasion for prayer. "The world lying in the wicked one," how it needs some one to cry out in its behalf. A formal church, asleep on sentry duty while "the enemy comes in like a flood," the down trodden of earth, the church abroad with its vast needs only scantily supplied. The broken hearted, the sick, the dying, what a field of prayer. Our young people, stemming such a torrent of iniquity, many of them in store and factory or on the farm, snared by the devil's pitfalls on every hand, how they need prayer. A ministry at most only half awake, often substituting their little sermonettes, philosophies and "conclusions of science falsely" so-called for the gospel, how they need prayer. Yes, reader, we need never run out of material for which to pray. There are so many pressing needs that the difficulty will be to find time to present them all to God.

With such a wide field for service, with the world practically at our feet, with its cry continually sounding in our ears, we should never again be prayerless. They who take the world thus on their hearts, will find themselves greatly enriched by so doing. There has not been enough teaching with regard to the personal benefit derived from praying for others. When we crowd the whole wide world with its multitudinous needs into our hearts, the walls of the soul are pushed out so far that we take on a kind of bigness of spirit and enlarged state in which there is a marvelous increase in both suffering and joy. People of this kind live more in a day than

petty, narrow-minded souls do in a week. Were there no fruits from prayer, other than the reflex action of those who pray, it would still be very profitable investment. The depths of our own hearts are stirred as we contemplate the sufferings of others, and

*"Love took up the harp of life,
And smote on all the cords with might
And smote the cords of self,
Which, trembling, passed in music
out of sight."*

We lose our selfishness in the larger thought of our brother's need. Universality of vision, universality of love, freedom from racial, social and sectarian prejudices characterizes those who walk with God, for is He not the Creator of all, does He not exercise oversight in the smallest as well as the largest matters? Is He indifferent to the need of any? Is there ever a heart cry but what He is concerned? Does He not love the whole world? (John 3:16). Does not every living creature take its food from His hand? Is it not "in Him that we live, move and have our being." Then if we dwell in Him and He dwells in us, will we not in a measure share in this wideness of His mercy and boundlessness of His love. Sharing thus, we can not be otherwise than responsive to the cry of our fellow-creatures. We can not be otherwise than responsive them that do rejoice and weep with them that weep." Knowing where there is an adequate supply for every need, we will be continually drawing the need and the supply together thru our prayers, and while we are toiling thus for others we too will be "fat and flourishing in the courts of the Lord," for no one can live in such an intensely spiritual atmosphere without being religiously enlarged in every way. He takes on more and more of the traits of his Lord. Was

not the Pentecostal dispensation ushered in, in the midst of the prayers and supplications of the disciples? Was not the Lord Jesus on that lone mountain top, transfigured as He prayed? So it has ever been. Those who continue in prayer receive a corresponding enrichment, not only bringing largeness of blessing to others but being themselves among those most greatly blessed.

But were we to receive no profit ourselves from intercession the help that comes to others is ample compensation. Did it ever occur to you that you can change the moral and spiritual conditions in China, India, or Africa by praying? Did it ever occur to you that you could pray discouragement off an overworked missionary, that you can pray health into the diseased body, that you can pray the demon pressure back and the divine pressure down, that you can pray kindness into parents hitherto cruel, harmony into matters where discord has reigned, strength into the weak, light into those who are now walking in darkness, in other words, that by your prayer you can lift the world closer to God. In fact we can place no limit to what may be accomplished by the prayers of one individual. The prayers of Moses saved a nation. The prayer of Elijah locked and opened the heavens, and what shall we say further with regard to the victories wrought by prayer in every age. When we consider the achievements of prayer, is it not passing strange that we pray so little? The poorest may accomplish as much in prayer as the richest. We need not take ship to a heathen land in order to bless them. We can take a journey by the throne, and any Christian may change the map of the world by prayer. Brethren, with such appalling need facing us and with such an inexhaustible source of supplies in our Father's house,

are we not criminally negligent if we do not by our prayers bring the two together? We can only operate in a small realm physically, but we can traverse the globe with our prayers. They don't have to have railroad and steamship tickets. Just a thought and we are there in prayer, to help, to warn, to rebuke, to encourage and strengthen as the need may be. All around us are souls going down for want of prayer. They elbow us along the streets. We look into their anxious faces as we are rushing to and fro. Should we not pray for them? Did not the apostle enjoin prayer for all men? Are we not suffering great loss in our own souls as well as robbing others of blessings which they might have by our prayerlessness? Ours is a day when work rather than prayer is stressed, but prayer, continuous, intercessory, prevailing prayer is the mightiest factor for the world's uplift. Nothing else like it. The praying church is an invincible church.—*Living Water*.

THE WAY TO HEAVEN.

Heaven is the blessed goal of the Christian's faith and hope. Thither have gone the loved ones out of the earthly home, one by one, and the dear friends who have fallen on sleep. There the Father, the Son, and the Holy Spirit, and the unfallen angelic hosts abide. There is the fulfilment of all the holiest desires and aspiration of the soul. Oh, we must not miss heaven!

The way to heaven is open to whosoever will enter and walk therein. "Follow Me," is the invitation and command of our Savior to every soul of man that hears the call. To obey is life and peace and heaven; to disobey is everlasting loss and woe. To follow Christ is simple obedience to His Word and

will. In order to do this it is necessary to "forsake all." Jesus Himself says: "If any man will come after Me, let him deny himself, take up his cross daily, and follow Me. He that forsaketh not all that he hath, can not be My disciple." There is no other way.

Now, this is very simple, indeed. No sincere heart need fail in any honest effort to live a Christian life and reach heaven. It is simple enough for children and wayfarers, but it is also profoundly comprehensive of the widest range of Christian experience and attainment. For, be it remembered, he who thus simply and trustingly follows Christ as a learner, *is in the way of all the blessings of redemption*. Before him lie the richest fruits and the grandest heights of salvation. In promise and prospect, if not, indeed, in germinal experience, they are already His. He can fail to realize them only by being disobedient and unfaithful to God. Christ Himself gives the positive assurance: "He that followeth Me shall not walk in darkness, but shall have the light of life." And the disciple whom Jesus loved testifies that, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Thus, following Christ with obedient steps, permeated with His light, washed with His blood, with single eye and pure heart, the disciple shall go on from grace to grace, even unto perfection, and finally into the glory of his Lord.

Why then should any one halt in the way, to wrestle with profound problems and torture himself with metaphysical subtleties, while his loving Lord beckons him onward toward the place where all questions shall be answered "face to face?" The one plain duty and privi-

lege, now and always, is to go on following Christ. Nothing can supersede this. Needed light on matters of life and duty will come in the way of obedience. All who "follow on" shall know what is necessary. One need not be capable of analyzing light in order to enjoy it. But he must *walk in it*. It is not necessary to understand the chemistry of food in order to enjoy its nourishing power, but it is absolutely necessary to *eat it*.

The earnest soul will get thru all difficulties in the way to glory by simply going on, following the Lamb. The sweet constraint of love will draw mightily onward and upward. The radiant gleams of "the joy set before him" will allure the disciple towards his exceeding great reward. Only let him be trustful, diligent, obedient. Then shall the Holy Spirit guide him into all truth and show him things to come. Then shall he have revelations of the things that God has prepared for those who love Him, which "eye hath not seen, nor ear heard," nor the unspiritual mind conceived. Foretastes of heavenly joy and holy rest shall sweeten the weariness of toil and the pain of conflict. Constant progress shall stimulate desire and aspiration, and reward faith and effort. The sweet fellowship of the Father, the Son, and the Holy Spirit, shall satisfy the longings of the soul and intensify the pure desire to be with Christ and see Him as He is. Oh, the blessedness of the man who thus follows Christ!—*The Evangelical*.

Duty forbids you and me to spend all our time in meditations, however profitable, or in psalmsinging, however sweet. There is too much work to be done; there are too many battles to be fought, too many crosses to be borne, too many trials to be endured. Spiritual frames should not unfit us for practical duties, but the hours on the mountain tops should fit us all the more for the

humbler valleys of everyday life. We can have our Master with us all the time—in our common rounds and daily tasks. And the lowly valleys in which we do our work and meet our friends and business associates ought to be just as verdant and well watered as these mountain tops where we "See no man save Jesus only."—*Cuyler*.

LEVITY AND RELIGIOUS WORK.

Holy things should be handled reverently. We frequently hear the Scriptures quoted in a frivolous spirit and too often religious teachers fail to take off their sandals and bare their heads as they enter the sanctum sanctorum of divine truth. We do not assume that humor never has a place in the pulpit; it may be a weapon occasionally used with great power by serious and thoughtful people. Now-a-days, we hear a vigorous protest against long-faced religion to which we give a hearty amen, but we are in danger of running to the opposite extreme in lightness of thought and levity of spirit. The church is not an amusement hall. There are times when pleasantry is admissable; in an hour of recreation, but when we come to deal with the serious mighty themes of the Bible there should be the deepest thoughtfulness and the most reverent touch. Great joyousness of the spirit is always a benediction. It is the handling of sacred truth in a light, chaffy manner, that we are condemning. We heartily commend the following from the pen of Geo. W. McCalla in *Words of Faith*:

Every truly spiritual man or woman must surely at times experience deep and painful groaning in spirit, because of the wide-spread tendency to mix religion and levity together. The *pure* word of truth, is but little in demand: it is too sharp and penetrating; probes

too deep; cuts too close. Hence, the ears that itch for smother things have their desire gratified by certain religious teachers, who offer them a mixture, composed of a measure of truth, and a measure of the funny and ludicrous. The sermons of such teachers have most pleasant charm and jingle to those who would turn away sorrowful, if they heard the naked and unmixed truth preached. But to the honest soul, this mixture is both painful and nauseating. In sermons, exhortations and personal testimony, there is oftentimes a mixing of foolish talk and jest (which the Scripture declares: "are not convenient,") with the most serious and sacred themes of our holy religion. The one who is most humorous and can best succeed in keeping the people in almost a continuous titter is looked upon as a sort of "star attraction," and their services are always in demand, for they are counted upon as likely to draw a crowd. We are afraid, that in these attempts to make religion popular, by combining *sense and nonsense*, the nonsense is not sanctified by the sense it is mixed with but rather to an alarming extent, results in neutralizing the power, efficacy and sacredness of the *truth* associated with it. The fine gold must lose its value by its mixture with that which can only and ever prove but a base alloy. For while the truth is conscience awakening, jesting ever serves to lull the conscience into the sleep of indifference.

Whenever we hear a religious teacher talking on the line of self-crucifixion, and going about it as tho he expected to carry the people forward unto the place of self-immolation on the flood-tide of his witty presentation of the subject, we are inclined to seriously question whether the preacher himself has ever personally known what it means

to drink of His cup, and be baptized with His baptism; that baptism which straitens one till it be accomplished. For whoever has gone thus in the way of their Master's footsteps, have found it to be too serious a matter, to make it a subject of jest, and ever afterward speak of it only in words of holy reverence and awe.

"Let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." "Foolish talking nor jesting, which are not convenient." "Let it not be once named among you as becometh saints." "Never man spake like this man" because He spake only the "words which the Holy Ghost teacheth," for said He "the words that I speak unto you I speak not of myself," "He whom God hath sent speaketh the words of God."

When the word of God is uttered, even sinners in Zion are afraid, and fearfulness surprises the hypocrites (Isa. 33: 14), for it "is quick and powerful and sharper than any two-edged sword, and pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thots and intents of the heart." This is the Word that kills; and the slain of the Lord are many, wherever it is uttered without adulteration. But it kills only that it may make alive unto life everlasting. May God save us from long-facedness, but at the same time preserve us from that lightness of speech and manner, that evidences the want of true seriousness and holy reverence. "Preach the word." "Reprove, rebuke, exhort with long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables"—

CHRISTIAN SANITY.

When Peter questioned the Lord about John's future, He replied, "What is that to thee? Follow thou me." We must not get our eye on folks, even the best ones. Rarely do we find an individual in whom there is not some occasion of stumbling if we make him a model. He is either too broad or too narrow, too one-sided, too extreme or some other warp. It was never intended that we should take any human being for our ideal. We are to follow Christ. This is not saying that there are not many beautiful Christian lives, but it is saying that all of these have their human biases and have not the perfect character, hence they must not be allowed to come between us and the Lord. A. T. Scofield, a celebrated London physician and a devout Christian, writing under the above caption, in the *Life of Faith*, gives the following wise counsel:

The great secret, I am convinced, and I beg for earnest consideration of it, is to keep nearer to God than to Christians. One can stand anything if one dwells in the secret place of the Most High. Our Lord could face all the contradiction of sinners against Himself, all the irritating misunderstandings and unbeliefs of His own family at Nazareth, because He dwelt (not there) but in the bosom of His Father.... Oh, what power, what steadiness, what gentleness, what sobriety, what self-control, flow into my life when I feel God has gripped my hand and I have touched His! God is so great, and we are so little, that when we reach this shelter, it is like a small rowing boat, which has been tossed in the water, running for shelter to the lee side of a mighty man-of-war, where all the water lies calm and still. Here is perfect sanity.

Only I must insist that God must be nearer to me than Christians; that is, He must be between me and them. Not that they are enemies, but God must be nearest. There are Christians and

Christians, but there is only one God, and He is my Father, and I can trust Him. But I can not and must not trust Christians as such—for there are many insane Christians, and erratic spirits of all sorts. With God alone I am safe; but having Him nearest and dearest, I can love all the family and soon discern the sober members and those who are pleasing my dear Father; for the knowledge of God gives wisdom to the foolish; and one who would be sorely puzzled to decide on the sanity of certain practices soon comes to a right conclusion when he lives where Christ lived.

The danger really is when some special line of truth, correct enough in itself, is pressed unduly, and grows to fill the whole mental horizon. And this danger is greatly increased if this special line be enforced by powerful and magnetic teaching upon it, in large and excited gatherings; or if it be taught privately to small selected circles of followers by some favorite teachers. In either case great care is needed lest the balance of proportion be lost, and the soul carried away..... Undue straining of the Word is the origin of most heresies. Few heresies, if any, were originated by wicked people; but, rather, by the greatest saints, who were beguiled into making a creed out of a single doctrine, and pressing it beyond the limit of sound judgement....

It is quite lamentable to see how many Christians suffer from nervous disorders; and while I hold no belief that Christianity is in any sense a specific against disease, or a guarantee against accidents, I do believe that there are a number who never need have been ill at all, had their Christianity been of the right sort—*Living Water*.

When youth is come to its fairest bloom, then the devil, and the lusts of a deceiving world, and sin, are upon horseback, and follow with upsails. If this were not so, Paul needeth not to have written to a sanctified and holy youth, Timothy—a faithful preacher of the Gospel—to flee the lusts of youth.—*Rutherford*.

GOD'S KEEPING POWER.

If we are to keep our hearts with all diligence, we must be kept by the power of God, and that power is not merely to make diversion outside the beleaguered fortress which may force the besiegers to retreat and give up their efforts, but is to enter in and possess the soul which it wills to defend. It is when the enemy sees that new succors have, in some mysterious way, been introduced, that he gives up his siege. It is God in us that is our security.

THE SUNDAY NEWSPAPER.

Next to the saloon perhaps the most harmful thing in the life of the people is the Sunday newspaper. A Christian man ought to be ashamed to have such a paper brought to his door on the Lord's day morning. The man who reads the Sunday newspaper and then attends a church service is no more able to enjoy that service than he is able to enjoy a substantial meal after filling himself with pastry. But the people who read these papers seldom attend a religious meeting. The highly colored concoctions that are served up to them every Sunday take away all real interest in God and His kingdom. These papers are full of the grossest exaggerations and give the reader an utterly false view of life. The pictures are often indecently suggestive. The wildest and most nerve-racking stories are prominent features. A bar of castile soap is rubbed up into froth and foam until it fills a hog's head. The man who spent all day Sunday devouring the columns of the Sunday newspaper must feel like a balloon when he goes out to work on Monday. One would think that it might be a real pleasure to get away from the brutality and sordidness of the newspaper

for at least one day in the week and think along a higher level. The average newspaper is so full of lies, and dishonest articles, and money bought judgments, and horrible details of crime, and the whitewash of men who ought to be behind the bars, that it is disgrace to American civilization. But the Sunday newspaper is the concentrated essence of all the week's foulness thrust into the Holy Sabbath and flourished in the face of the Almighty. Men: for the sake of your own mental development, for the sake of Christ, who lived and died to make you clean, keep the Sunday newspaper out of your home.—W. C. T.

DR. CRAFTS ON THE GRADED LESSON

Dr. Wilbur F. Crafts, an expert veteran teacher, emphatically dissents from the claims of the advocates of the graded Sunday-school lessons, on a main point. This important point we have italicized in the extract which follows. He says:

"I have noted in some Men and Religion programs a hint of change from uniform to graded lessons. Graded lessons for Sabbath-schools' has a pleasant sound and is apt to catch the ear of those who have not stopped to think that the Sabbath-school is not a 'school' at all, but a weekly service chiefly devoted to child conversion, which has but half an hour for the teachers' supreme task, in which imparting knowledge is not the chief aim, but development of character. Those of us who attended Sunday-school when half a dozen or more different passages of Bible were studied on the same day in different classes, hope that such a chaos will never take the place of the uniform lesson, which is the only lesson plan under which there can be a general review, a teachers' meeting, family study of the lesson, vacation

continuance of the course and the publication of lesson helps in weekly and daily papers. *The 'graded' idea usually has also behind it the idea that Timothy can not understand the gospel 'from a child', but must have 'nature lessons' about 'being good'...Children of three and five and eight years of age can understand the saving significance of the cross as well, if not better, than old people.*

THE MAN WHO COULDN'T LET GO.

Walking on the street one day he saw a wire lying on the ground. Without thinking much about it, he stooped to pick it up. That was natural enough; why shouldn't he? It seemed harmless, to be sure. But when he grasped it he couldn't let go! He tried to, but he couldn't. It was a "live wire." A strong current of electricity was running thru it. It was burning him cruelly and he cried out with the pain. His whole body was writhing in distress. But his hands still gripped the wire, and when men came running to help him, they had to drag him away from it by force.

That is one of the dangers of a live wire. If you once lay hold of it you cannot let go, no matter how much it is hurting you. I know a boy who grasped a live wire a while ago and it is hurting him cruelly. But he doesn't let go. He says he can't, even tho his mother and father are begging him to and the doctor says it will kill him if he doesn't. The live wire is the cigarette.

The boy is only sixteen years old, but he is a slave. When he began smoking, he was holding the wire; but now it is holding him. He has a weak heart, already posioned by tobacco. He has to give up some of the sports he loves because of it and he knows it is killing

him. Yet he is clinging to it still, smoking every day, and nobody can stop him. If he were holding a live wire he might be dragged away from it, but no one can compel him to drop the cigarette.

You can see what habit is. We say a boy "has a habit." But after a while the habit has the boy. The only way to be safe with a live wire is never to touch it. And the cigarette is a live wire.—*Rev. Frank T. Bayley, in Congregationalist.*

A SABBATH-KEEPING PRESIDENT.

Suffer a word of appreciation of the attitude of the President of the United States toward Sabbath keeping and attending church. Sunday, July 6, was one of the warmest days Vermont has known for many years. Multitudes of regular attendants who had been unable to sleep the night before on account of the oppressive atmosphere remained at home. The President had only the day before returned from Gettysburg, worn and weary, but when the time for church arrived he took his whole family four miles to the Lord's house and worshipped with the small congregation in the plain Vermont meeting house, without show and without parade, and thereby by set a splendid example to all Americans to "Remember the Sabbath day and keep it holy." Our officials get plenty of criticism, it is time we all joined in thanksgiving to God that we have an executive who did not bid farewell to religious principles when he moved into the White House at Washington.—*Congregationalist.*

"Oh," says one, "If I just get to heaven somehow, it will satisfy me." Will it? O, do not talk so! Just to get there like a tempest-tossed bark, waterlogged like a wreck, just to be towed into harbor at last—well it is a great mercy to get there, certainly, but it is a poor way of going in. Oh, to sail into

harbor with a full cargo and plenty of passengers on board, with all the flags flying to honor the great King of the great port, who hath guided you thru the storm, "That so an abundant entrance should be administered unto you into the kingdom of God."—*Spurgeon*.

From many dangerous snares hath the Lord preserved me; in spite of all my inward rebellion, He carried on His work in my heart; and in spite of all my unbelieving fears, He hath given me a hope full of immortality; "He hath set my foot on a Rock, and established my goings, and hath put a new song in my mouth, even praises to my God." It is the beginning of a critical year to me; yet I feel little apprehension. The same Grace and long-suffering, the same wisdom and power, that have brought me so far, will bring me on, tho it be thru fire and water, to a goodly heritage.—Henry Martyn.

THE OLD TIME RELIGION.

"Tis the old-time religion, and it's good enough for me," is the swinging refrain of a simple, singable, effective old hymn that has often made the old saints in our meetings "shouting happy." Some years ago the Song Evangelist Alexander carried the old hymn across the Atlantic and tried it on the Scotch and English audiences in the Torrey evangelistic meetings. The people soon "caught on" and it became one of the most popular and effective songs for the great crowds.

There is a new-time religion—an attempted modern improvement on the old or a substitution for it. This religion is a refined fraud, not good enough for anybody who wants pardon, peace and power and a "title clear to mansions in the skies." Deep down in their hearts the people want the old-time religion. It is the only religion that is good enough for anybody who would live in

Christ on earth and with Christ in heaven.

"The old-time religion," says Dr. Burrell, "despite all opposition in and outside the church, is the greatest moral force in the universe today. It is abreast of this and every age. It draws like a magnet, because it lifts up Christ. It will prevail more and more until the last sinner is swept into the Kingdom of God. Be of good courage!"

Evangelist William Sunday is of the same mind, satisfied with the old-time religion, proclaiming the unchanged Gospel of Salvation. "The methods of conducting business," he says, are not the same today as they were twenty-five years ago; but the principles of commercial integrity and honesty never change—and the same is true of the fact that salvation alone is to be found by repentance and faith—in the atoning blood of Jesus Christ. The methods of presenting that fact may differ, but there is no other way whereby man can be saved. I have never seen a time in my experience when people of all classes seemed so hungry for the gospel as today, nor when the aggressive, whole-hearted, enthusiastic presentation of the gospel in sermon and in song attracted the people as it does today."

Yes, the old-time religion, full salvation in Jesus Christ, that is what the hungry, aching hearts of men want. "It was good for our fathers, is was good for our mothers, and it's good enough for me."

Many will say with David, that God is their portion; but here is the point; how do they prove it? If God were their portion they would love Him; if they loved Him they would love His Word; if they love His Word they would live by it and make it the rule of their life.—*Cowper*.